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book has a distinct place of its own. Another volume dealing with the exilic and post-exilic period is promised us, which we shall await with interest.

ALBERT C. KNUDSON.

BOSTON UNIVERSITY SCHOOL OF THEOLOGY.

COMPARATIVE RELIGION; ITS ADJUNCTS AND ALLIES. LOUIS HENRY JORDAN. Oxford University Press. 1915. Pp. xxxii, 574.

Mr. Jordan's views about what he calls "Comparative Religion" have been set forth many times and in many places. It is — or must be made — "a separate and self-governing discipline," emancipated from its ancillary relation to theology, philosophy, or history, and sharply distinguished from anthropology, sociology, mythology, philology, psychology, and above all, from the history of religions, which are, in his classification, only subsidiary disciplines to Comparative Religion. This science, which as yet exists only as a programme, will be characterized by a systematic and thorough-going application of the comparative method to the material furnished by descriptive and historical studies of religions and religious phenomena, and will have for its distinctive end to discover the laws of religious development and to appraise the values of religions or particular aspects of religion — theology, ethics, ritual, and the like. This task has sometimes been taken to itself by the philosophy of religion, but Mr. Jordan denies alike its right and its competence to deal with such matters. How much more successfully the so-called "science" of Comparative Religion will deal with them remains to be seen.

The volume before us, devoted to the "Adjuncts and Allies" of Comparative Religion, contains reviews and observations upon the recent literature in anthropology and ethnology, sociology, archaeology, mythology, philology, psychology, the history of religions, and methods in the study of religion, with a conspectus of the publications of learned societies, encyclopædias, and periodicals, dealing with these subjects. In an introduction to each of these subdivisions, Mr. Jordan undertakes to define the proper scope of the discipline under consideration and its relation to Comparative Religion proper; and at the end of each group of reviews is a bibliographical list of other literature in the same field. The principal value of the book lies in this convenient and fairly comprehensive conspectus of the literature of the past six or eight years. The re-

views themselves have no great critical significance, but they will ordinarily serve to give the reader a reasonably correct impression of the character and contents of the work.

This is, however, not always the case. A conspicuous example is the relatively extended review of Roemer's book on the Babi-Bahai. Roemer digested with great diligence, so far as could be done without first-hand acquaintance with the Arabic and Persian texts, the historical sources from which our knowledge of this new religion is derived and the voluminous literature to which it has given rise; he presents in extremely condensed form the history and teaching of the Bab and of Baha Allah. It is one of those books which it is a penance to read, but the facts are there; and it is only just to Roemer to say that the errors in which Mr. Jordan's review abounds are derived from other sources. That the Bab was martyred in 1852 (*sic*), and that Subh-i-Ezel died in Cyprus in 1902, are slips not adapted to inspire confidence in Mr. Jordan's familiarity with the subject. Much more serious is the pervasive misapprehension of the character of the new religion. To think that the Babi sect "originated in an effort to reform Islam" is to misunderstand the movement from beginning to end. Equally erroneous is the assertion: "The central doctrine of Bahaism, as expounded in its current and latest form, is the essential unity of all religions. All men are brothers, and at root all religions are one. Hence the central aim of Bahaism is the spiritual unification of mankind. It is emphatically a missionary religion, and in theory at least it is a broadly democratic faith." For this definition the late Professor Cheyne is cited in the footnote; but Mr. Jordan might have learned from the translation which Roemer gives of the first sentence of the Bahai Scriptures, the Kitab Akdas, that the "central dogma" of Bahaism is something very different, namely, that God himself was manifest in a fuller and higher sense than ever before in the person of Baha Allah; he is the consummate manifestation — or, as we should say, incarnation — of the Godhead; and, *second*, that absolute submission of the intellect as well as of the will to this manifest Godhead is the condition *sine qua non* of salvation—"A man cannot take one without the other." When Mr. Jordan writes, therefore, "It is generally understood that Baha Allah regarded himself and is today to be regarded by the faithful as a veritable incarnation of God himself," he reduces the fundamental dogma of the religion to a pious, but supererogatory, opinion. The sentences, again, which speak of the tendency of Bahaism "to over-exalt Mohammed, and to put Jesus in a distinctly secondary place" show that the author has not comprehended the de-

pendence of Bahaism on the ultra-Shi'a doctrine of the serial progressive manifestations of the Supreme Intelligence. I have dwelt longer on this example than its intrinsic importance would demand, because, with Roemer's book in hand, Mr. Jordan repeats the common errors which Roemer labored so hard to eradicate. Bahaism is so interesting and important a phenomenon that it deserves better treatment than it receives from its opponents and particularly from its panegyrists.

GEORGE F. MOORE.

HARVARD UNIVERSITY.

THE STUDY OF RELIGIONS. STANLEY A. COOK, Gonville and Caius College, Cambridge, England. The Macmillan Co. 1914. Pp. xxiv, 439.

The object of this volume is to examine general laws of the progress of religious thought and religions in the world. A partial epitome of the argument is given in the author's article, "The Evolution and Survival of Primitive Thought," in *Essays and Studies presented to William Ridgeway* (Cambridge University Press, 1913). The two lines of thought dealt with are the development of religious ideas and the attitude of the individual toward these ideas, especially such as differ from his own. The main thesis of the work is the relation between the individual and his environment.

All progress is through individuals, and the environment is made up of individuals; but the individual is largely shaped by his environment, and this latter, by reason of the fusion of all elements in a community, has a character of its own and may be treated as, in a sort, a separate power. It moves forward as a whole, but its components have each its own rate and character of movement; one part may change considerably while another part may appear to remain stationary, though no part is really completely stationary. As the genesis of any body of thought goes back to an indefinite antiquity, it is necessary for the investigator of any one period to take into account and treat sympathetically all preceding stadia.

For example, what are called "survivals" are not to be regarded as ideas thrust inorganically into an advanced system; rather they are conceptions which, meeting some felt need, have maintained themselves, generally however under new forms. Thus, the old local gods appear in some forms of Christianity and Mohammedanism as saints, able to help and worthy to receive religious worship. So it is with certain cases of apparent retrogression, which are merely the retention of lower ideas by a community not yet prepared to